1: Turnbull E-4. S (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

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FIG. 32. Methods of stretching hides to dry, net hunters, Epulu District, Central Ituri. Hides, little used by the net hunters except as baby slings and, more rarely, as quivers, are good trade items that are needed by villagers, among other things, for drumheads.

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FIG. 33. Prepared antelope hide, net hunters, Epulu District, Central Ituri.

[P. 202-D]

I: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

224 according to specific custom (details not given), after which a share may be sent to the villagers. Putnam says that the average catch for a day is half an antelope (the size of a goat) per man
• [281] (i.e., per family). Skins are stretched on frames, or staked out on the ground, for drying (Figs. 32–33).

224 426 Anne Putnam gives the hunting rules as told to her by one of the great hunters of the Epulu group. From these rules it appears that a net owner, if he lends his net to another, has varying claims according to the number of animals that fall into the net during any one day. The liver always belongs to the net owners, while the head, and a leg or legs if more than one animal is caught, go to the hunter. If an antelope gets caught in two nets, or escapes from one into another, the two net owners share it. If an animal becomes entangled and escapes without cutting the net and is subsequently caught, it belongs to the net owner. If, however, it cuts the net, then it belongs to whoever kills it.

224 621 554 628 Anne Putnam also gives the positions of net owners in the hunting circle of a large band of three combined hunting bands. Apparently, while the junior members of the two visiting bands tend to keep to themselves at each extremity of the line of nets, the main (host)

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for reviving his earlier show of wit, relayed Manyalibo's message by standing in midcamp and shouting over in Cephu's direction, *"N'yama'e, nyama'e! Pika'i to, nyama UE!"* (Animal there! Animal there! Come at once, you, you animal!") The youngsters all laughed loudly, but the older men paid no attention. This sent Kenge into a sulk and he started calling us all animals, adding that we were a lot of savages, just like the village people. But now not even the youngsters were listening, for Cephu had appeared.

Trying not to walk too quickly, yet afraid to dawdle too deliberately, he made an awkward entrance. For as good an actor as Cephu it was surprising. By the time he got to the kumamolimo everyone was doing something to occupy himself—staring into the fire or up at the tree tops, roasting plantains, smoking, or whittling away at arrow shafts. Only Ekianga and Manyalibo looked impatient, but they said nothing. Cephu walked into the group, and still nobody spoke. He went up to where a youth was sitting in a chair. Usually he would have been offered a seat without his having to ask, and now he did not dare ask, and the youth continued to sit there in as nonchalant a manner as he could muster. Cephu went to another chair where Amaboru was sitting. He shook it violently when Amaboru ignored him, at which he was told, "Animals lie on the ground."

This was too much for Cephu, and he went into a long diatribe about how he was one of the oldest hunters in the group, and one of the best hunters, and that he thought it was very wrong for everyone to treat him like an animal. Only villagers were like animals. Masini spoke up in his favor and ordered Amaboru to give up his chair. Amaboru did so with a gesture of contempt and moved over to the far side of the group. Moke was the only one to stay completely apart. He sat outside his hut. He had finished skinning the civet and was twisting strands of vine together to make a frame for the hut. He looked peaceful and contented.

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